

**Anguttara Nikāya
Dasaka-Nipātā**

The Book of Tens

Selected Suttas

**Translated from the Pāli
by
Michael M. Olds**



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Namo tassa arahato, sammā sambuddhassa

In the name of The Aristocrat, Consummately Self-Awakened One

For my Mother and Father,
in gratitude for giving me this life.

To the Bhikkhus Sāriputta, Mahā Moggallān, Mahā Kassapa and Ānanda,
and all those unnamed Bhikkhus
that carried the *Dhamma* in mind before it was written down
and those who wrote it down.

To my book-learn'n teachers
H.C. Warren, *Buddhism in Translations*,
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E.M. Hare, I.B. Horner,
and all those too little-sung heros
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To the translators:
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To the face-to-face teachers:

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Ven. Jinamurti,
Ven. Mew Fung Chen,
Ven. M. Puṇṇaji

And to all those others,
too numerous to mention
that added to my understanding in small and large ways,
but among them especially must be mentioned
that of Carlos Castaneda.

Buddha Dust

**Bits and scraps, crumbs, fine
Particles that drift down to
Walkers of The Walk.
Then: Thanks for that, Far-Seer!
Great 'Getter-of-the-Get'n!**

Scorn Not the Beggar

**Scorn not the beggar
and his bowl,
for in the eyes of God,
we are beggars, all.**

Anguttara Nikāya
Dasaka-Nipātā

The Book of Tens

Selected Suttas

Namo tassa arahato, Sammā Sambuddhassa

In the name of The Aristocrat, Consummately Self-Awakened One

Evam Me Sutaṃ

I Hear Tell:

Once upon a time The Consummately Self-Awakened,
Sāvatti,
Jeta Grove,
Anāthapiṇḍika's Park revisiting.

There Old Man Ānanda approached The Consummately Self-Awakened.
Having approached The Consummately Self-Awakened
he took a seat to one side.

Having taken a seat to one side
Old Man Ānanda said this
to The Consummately Self-Awakened:

"What is the point, *bhante*,
of skillful ethical conduct,
what is the advantage?"

"Freedom from remorse
is the point, Ānanda,
of skillful ethical conduct,
freedom from remorse
is the advantage."

"And freedom from remorse, *bhante*,
what is the point of that,
what is the advantage?"

"Freedom from remorse, Ānanda,

has joy as its point,
joy as its advantage."

"And joy, *bhante*,
what is the point of that,
what is the advantage?"

"Joy, Ānanda,
has enthusiasmas its point,
enthusiasm as its advantage."

"And enthusiasm, *bhante*,
what is the point of that,
what is the advantage?"

"Enthusiasm, Ānanda,
has impassivity as its point,
impassivity as its advantage."

"And impassivity, *bhante*,
what is the point of that,
what is the advantage?"

"Impassivity, Ānanda,
has pleasure as its point,
pleasure as its advantage."

"And pleasure, *bhante*,
what is the point of that,
what is the advantage?"

"Pleasure, Ānanda,
has serenity as its point,
serenity as its advantage."

"And serenity, *bhante*,
what is the point of that,
what is the advantage?"

"Serenity, Ānanda,
has knowing and seeing
such as exists
as its point,
knowing and seeing
such as exists
as its advantage."

"Knowing and seeing

such as exists, *bhante*,
what is the point of that,
what is the advantage?"

"Knowing and seeing
such as exists, Ānanda,
has world weariness and
dispassion
as its point,
world weariness and
dispassion
as its advantage."

"World weariness and
dispassion, *bhante*,
what is the point of that,
what is the advantage?"

"World weariness and
dispassion, Ānanda,
has knowing and seeing freedom
as its point,
knowing and seeing freedom
as its advantage.

Thus Ānanda
skillful ethical conduct
has freedom from remorse
as the point,
has freedom from remorse
as the advantage,
freedom from remorse
has joy as the point,
has joy as the advantage,
joy
has enthusiasm as the point,
has enthusiasm as the advantage,
enthusiasm
has impassivity as the point,
has impassivity as the advantage,
impassivity
has pleasure as the point,

has pleasure as the advantage,
pleasure
has serenity as the point,
has serenity as the advantage,
serenity
has knowing and seeing
such as exists
as the point,
knowing and seeing
such as exists
as the advantage,
knowing and seeing
such as exists
has world weariness and
dispassion
as the point,
world weariness and
dispassion
as the advantage
world weariness and
dispassion
has knowing and seeing freedom
as the point,
knowing and seeing freedom
as the advantage.

Thus Ānanda
skillful ethical conduct
is directly followed after
by the topmost."

AN 10.1

Once Upon a Time, The Consummately Self-Awakened,
Sāvattḥī-town
came-a revisiting.

There, to the Beggars gathered round,
he said:

"Beggars!"

And the beggars responding:

"Venerable!"

The Consummately Self-Awakened said:

**"For the ethical, beggars,
being thoroughly ethical,
there is no need to
form the thought:**

**'Let freedom from remorse
arise in me!'**

**Such are things, beggars,
that for the ethical,
being thoroughly ethical,
freedom from remorse
arises.**

**For the free from remorse, beggars,
there is no need to
form the thought:**

'Let joy arise!'

**Such are things, beggars,
that for the free from remorse,
joy arises.**

**For the joyful, beggars,
there is no need to
form the thought:**

'Let enthusiasm arise!'

**Such are things, beggars,
that for the joyful,
enthusiasm arises.**

**For the enthusiastic in mind, beggars
there is no need to
form the thought:**

'Let my body become impassive!'

**Such are things, beggars,
that for the mentally enthusiastic,
the body becomes impassive.**

**For the impassive in body, beggars,
there is no need to
form the thought:**

'I experience pleasure!'

**Such are things, beggars,
that for the impassive in body,
the pleasant is experienced.**

**For the pleased, beggars,
there is no need to
form the thought:**

'Let my heart be serene!'

**Such are things, beggars,
that for the pleased,
the heart is serene.**

**For the serene, beggars,
there is no need to
form the thought:**

**'I know and see things
as they are.'**

**Such are things, beggars,
that for the serene,
things are known and seen
as they are.**

**Things being known and seen
as they are, beggars,
there is no need to
form the thought:**

**'I feel satisfaction,
dispassion.'**

**Such are things, beggars,
that knowing and seeing things
as they are
there is satisfaction,
dispassion.**

**There being satisfaction, beggars,
dispassion
there is no need to
form the thought:**

**'I witness
the knowing and seeing of**

freedom.'

Such are things, beggars,
satisfied,
dispassionate,
there is witnessing
knowing and seeing
freedom.

Thus it is then, beggars,
that knowing and seeing
freedom
is the point,
the benefit
of satisfaction and
dispassion;
satisfaction and
dispassion
is the point,
the benefit
of knowing and seeing things
as they are;
knowing and seeing things
as they are
is the point,
the benefit
of serenity;
serenity of heart
is the point,
the benefit
of experiencing pleasure;
experiencing pleasure
is the point,
the benefit
of existence bodily impassive;
existence bodily impassive
is the point,
the benefit
of enthusiasm;
enthusiasm

is the point,
the benefit
of joy;
joy
is the point,
the benefit
of freedom from remorse;
freedom from remorse
is the point,
the benefit
of being thoroughly ethical.

Thus it is then, beggars,
that one thing leads to another,
one thing builds up another
in the journey from
the not-beyond to
the beyond."

AN 10.2

There Old Man Ānanda
came into the presence of The Consummately Self-Awakened.

Having come into the presence of The Consummately Self-Awakened,
he took a seat to one side.

Having taken a seat to one side,
Old Man Ānanda said this
to The Consummately Self-Awakened:

"Is it, then, *bhante*,
that a *bhikkhu's* serenity
can result in such a state as,
neither is there
'of earth',
earth-perception,
nor is there
'of water',
water-perception,
nor is there
'of fire',
fire-perception,
nor is there

'of wind',
wind-perception,
nor is there
'of the sphere of space'
sphere-of-space-perception,
nor is there,
'of the sphere of consciousness'
sphere-of-consciousness-perception,
nor is there
'of the sphere of no-thing-to-be-had-there'
sphere-of-no-thing-to-be-had-there-perception,
nor is there
'of the sphere of neither-perception-nor-non-perception'
sphere-of-neither-perception-nor-non-perception-perception,
nor is there
'of this world'
this-world-perception,
nor is there
'of the after-world'
after-world-perception,
and yet there is perception?"

"Indeed, Ānanda,
it is the case
that a *bhikkhu's* serenity
can result in such a state as,
neither is there
'of earth',
earth-perception,
nor is there
'of water',
water-perception,
nor is there
'of fire',
fire-perception,
nor is there
'of wind',
wind-perception,
nor is there
'of the sphere of space'
sphere-of-space-perception,

**nor is there,
'of the sphere of consciousness'
sphere-of-consciousness-perception,
nor is there
'of the sphere of no-thing-to-be-had-there'
sphere-of-no-thing-to-be-had-there-perception,
nor is there
'of the sphere of neither-perception-nor-non-perception'
sphere-of-neither-perception-nor-non-perception-perception,
nor is there
'of this world'
this-world-perception,
nor is there
'of the after-world'
after-world-perception,
and yet there is perception."**

**"But how is it so, *bhante*,
that a *bhikkhu's* serenity
can result in such a state as,**

neither is there

**'of earth',
earth-perception,**

nor is there

**'of water',
water-perception,**

nor is there

**'of fire',
fire-perception,**

nor is there

**'of wind',
wind-perception,**

nor is there

**'of the sphere of space'
sphere-of-space-perception,**

nor is there,

**'of the sphere of consciousness'
sphere-of-consciousness-perception,**

nor is there

**'of the sphere of no-thing-to-be-had-there'
sphere-of-no-thing-to-be-had-there-perception,**

**nor is there
'of the sphere of neither-perception-nor-non-perception'
sphere-of-neither-perception-nor-non-perception-perception,
nor is there
'of this world'
this-world-perception,
nor is there
'of the after-world'
after-world-perception,
and yet there is perception?"**

**"Here Ānanda,
a *bhikkhu* has perception thus:**

**'This is the resolution,
this is the conclusion,
that is:
the calming of all own-making,
the release of all that has arisen,
dispassion,
ending,
Nibbāna.'**

**Thus it is, Ānanda,
that a *bhikkhu's* serenity
can result in such a state as,
neither is there
'of earth',
earth-perception,
nor is there
'of water',
water-perception,
nor is there
'of fire',
fire-perception,
nor is there
'of wind',
wind-perception,
nor is there
'of the sphere of space'
sphere-of-space-perception,
nor is there,**

'of the sphere of consciousness'
sphere-of-consciousness-perception,
nor is there
'of the sphere of no-thing-to-be-had-there'
sphere-of-no-thing-to-be-had-there-perception,
nor is there
'of the sphere of neither-perception-nor-non-perception'
sphere-of-neither-perception-nor-non-perception-perception,
nor is there
'of this world'
this-world-perception,
nor is there
'of the after-world'
after-world-perception,
and yet there is perception."

AN 10.6

Once upon a time The Consummately Self-Awakened,
Savatthi-town revisiting,
Jeta Grove,
Anathapiṇḍika's Park.

Then there Old Man Ananda
came to Old Man Sariputta.

Having come to Old Man Sariputta and
exchanging greetings and salutations,
he took a seat to one side.

Seated to one side then,
Old Man Ananda said this
to Old Man Sāriputta:

"Is it, then, friend,
that a *bhikkhu's* serenity
can result in such a state as,
neither is there
'of earth',
earth-perception,
nor is there
'of water',
water-perception,
nor is there

'of fire',
fire-perception,
nor is there
'of wind',
wind-perception,
nor is there
'of the sphere of space'
sphere-of-space-perception,
nor is there,
'of the sphere of consciousness'
sphere-of-consciousness-perception,
nor is there
'of the sphere of no-thing-to-be-had-there'
sphere-of-no-thing-to-be-had-there-perception,
nor is there
'of the sphere of neither-perception-nor-non-perception'
sphere-of-neither-perception-nor-non-perception-perception,
nor is there
'of this world'
this-world-perception,
nor is there
'of the after-world'
after-world-perception,
and yet there is perception?"

"Indeed, Ānanda, it is the case
that a *bhikkhu's* serenity
can result in such a state as,

neither is there
'of earth',
earth-perception,
nor is there
'of water',
water-perception,
nor is there
'of fire',
fire-perception,
nor is there
'of wind',
wind-perception,
nor is there

'of the sphere of space'
sphere-of-space-perception,
nor is there,
'of the sphere of consciousness'
sphere-of-consciousness-perception,
nor is there
'of the sphere of no-thing-to-be-had-there'
sphere-of-no-thing-to-be-had-there-perception,
nor is there
'of the sphere of neither-perception-nor-non-perception'
sphere-of-neither-perception-nor-non-perception-perception,
nor is there
'of this world'
this-world-perception,
nor is there
'of the after-world'
after-world-perception,
and yet there is perception.'

"But how is it so, friend,
that a *bhikkhu's* serenity
can result in such a state as,
neither is there
'of earth',
earth-perception,
nor is there
'of water',
water-perception,
nor is there
'of fire',
fire-perception,
nor is there
'of wind',
wind-perception,
nor is there
'of the sphere of space'
sphere-of-space-perception,
nor is there,
'of the sphere of consciousness'
sphere-of-consciousness-perception,
nor is there

'of the sphere of no-thing-to-be-had-there'
sphere-of-no-thing-to-be-had-there-perception,
nor is there
'of the sphere of neither-perception-nor-non-perception'
sphere-of-neither-perception-nor-non-perception-perception,
nor is there
'of this world'
this-world-perception,
nor is there
'of the after-world'
after-world-perception,
and yet there is perception?"

Once upon a time, friend Ānanda,
I was living here in Sāvaṭṭhi,
Blind-man's Woods and
at that time
such was my serenity that
neither was there
'of earth',
earth-perception,
nor was there
'of water',
water-perception,
nor was there
'of fire',
fire-perception,
nor was there
'of wind',
wind-perception,
nor was there
'of the sphere of space'
sphere-of-space-perception,
nor was there,
'of the sphere of consciousness'
sphere-of-consciousness-perception,
nor was there
'of the sphere of no-thing-to-be-had-there'
sphere-of-no-thing-to-be-had-there-perception,
nor was there
'of the sphere of neither-perception-nor-non-perception'

**sphere-of-neither-perception-nor-non-perception-perception,
nor was there
'of this world'
this-world-perception,
nor was there
'of the after-world'
after-world-perception,
and yet there was perception."**

**"What, friend Sāriputta,
was that perception
that remained?"**

**""The end of existence
is *Nibbāna*,
the end of existence
is *Nibbāna*,"**

**As one such perception arose,
another such perception faded away.**

**In the same way, friend,
as with sparks from a burning fire,
as one such spark arises,
another such spark fades away
even so, friend:**

**'The end of existence
is *Nibbāna*,
the end of existence
is *Nibbāna*,'**

**As one such perception arose,
another such perception faded away.**

**The end of existence
is *Nibbāna*
but still
I had perception."**

AN 10.7

**"Whatsoever beings, beggars
— footless,
two-footed,
four-footed,**

many-footed,
visible or
invisible,
with perception or
without perception or
neither-perceiving-nor-not-perceiving —
of these,
the *Tathāgata*,
arahant,
Number-one-self-awakened-one,
is declared
the topmost.

In the same way, beggars,
all skillful things
are rooted in non-carelessness,
converge in non-carelessness, and
non-carelessness is the thing declared
the topmost.

Just as, beggars,
of all the characteristics of
feet of
those that walk on feet
are found
in the elephant's foot, and
of footprints
the elephant's is declared
the topmost,
that is,
in terms of size.

In the same way, beggars,
all skillful things
are rooted in non-carelessness,
converge in non-carelessness, and
non-carelessness is the thing declared
the topmost.

Just as, beggars,
in peaked-roof buildings
all roof-beams converge
at the peak,

**incline towards
the peak,
are found together at
the peak and
the peak is declared
the topmost.**

**In the same way, beggars,
all skillful things
are rooted in non-carelessness,
converge in non-carelessness, and
non-carelessness is the thing declared
the topmost.**

**Just as, beggars,
of root-scents,
black sandalwood
is declared the topmost.**

**In the same way, beggars,
all skillful things
are rooted in non-carelessness,
converge in non-carelessness, and
non-carelessness is the thing declared
the topmost.**

**Just as, beggars,
of heartwood scents,
the scent of the red sandalwood
is declared the topmost.**

**In the same way, beggars,
all skillful things
are rooted in non-carelessness,
converge in non-carelessness, and
non-carelessness is the thing declared
the topmost.**

**Just as, beggars,
of flower scents,
the scent of the jasmine flower
is declared the topmost.**

**In the same way, beggars,
all skillful things**

are rooted in non-carelessness,
converge in non-carelessness, and
non-carelessness is the thing declared
the topmost.

Just as, beggars,
all paper-kings
are subject to
a Wheel-turning king, and
of kings,
the Wheel-turning king is declared
the topmost.

In the same way, beggars,
all skillful things
are rooted in non-carelessness,
converge in non-carelessness, and
non-carelessness is the thing declared
the topmost.

Just as, beggars,
the light of
whatever starry bodies there are
is not a sixteenth part of
the light of the moon, and
the light of the moon is declared
the topmost.

In the same way, beggars,
all skillful things
are rooted in non-carelessness,
converge in non-carelessness, and
non-carelessness is the thing declared
the topmost.

Just as, beggars,
in the clear,
cloudless days of autumn
the sun
rising up in the darkness of space
shines forth,
blazes up, and
lights the sky.

In the same way, beggars,

**all skillful things
are rooted in non-carelessness,
converge in non-carelessness, and
non-carelessness is the thing declared
the topmost.**

**Just as, beggars,
whatsoever great rivers there be,
that is:**

**The Ganges,
The Yamuna,
The Aciravati,
The Sarabhu,
The Mahi,
incline towards the sea,
tend towards the sea,
head towards the sea, and
the great sea is declared
the topmost.**

**In the same way, beggars,
all skillful things
are rooted in non-carelessness,
converge in non-carelessness, and
non-carelessness is the thing declared
the topmost."**

AN 10.15

**Once The Consummately Self-Awakened addressed the *bhikkhus*.
saying:**

"Beggars!"

And "*bhante*," they replied

Then The Consummately Self-Awakened said this to them:

**"There are, beggars,
ten *kasīṇa* deployments.**

What ten?

**One projects perception of
the earth-*kasīṇa*
above,
below,**

**across,
united,
immeasurable.**

**One projects perception of
the water-*kaṣiṇa***

**above,
below,
across,
united,
immeasurable.**

**One projects perception of
the firelight-*kaṣiṇa***

**above,
below,
across,
united,
immeasurable.**

**One projects perception of
the wind-*kaṣiṇa***

**above,
below,
across,
united,
immeasurable.**

**One projects perception of
the blue-*kaṣiṇa***

**above,
below,
across,
united,
immeasurable.**

**One projects perception of
the yellow-*kaṣiṇa***

**above,
below,
across,
united,
immeasurable.**

One projects perception of

**the red-*kaṣiṇa*
above,
below,
across,
united,
immeasurable.**

**One projects perception of
the white-*kaṣiṇa*
above,
below,
across,
united,
immeasurable.**

**One projects perception of
the space-*kaṣiṇa*
above,
below,
across,
united,
immeasurable.**

**One projects perception of
the consciousness-*kaṣiṇa*
above,
below,
across,
united,
immeasurable.**

**These then, beggars,
are the ten *kaṣiṇa*
deployments."**

AN 10.25

**One time The Consummately Self-Awakened addressed the beggars,
saying:**

**"As far as the Kosalān Kāsis, beggars,
extends the territory
ruled by Pasenadi of Kosala,
there Raja Pasenadi of Kosala
is seen to be**

the foremost king.

**Yet even for Raja Pasenadi of Kosala, beggars,
there is alteration,
there is reversal.**

**Seeing this, beggars,
the well-taught student of the Aristocrats
finds satisfaction.**

**With satisfaction,
loss of interest
in the topmost,
let alone for the lower.**

**As far, beggars,
as the moon and sun
revolve in their orbits,
their radiance illuminating
the ten directions
so far extends
the thousand-fold world.**

**In this thousand-fold world,
a thousand moons,
a thousand suns,
a thousand Sineru-king-of-Mountains,
a thousand Rose-apple-peninsulas,
a thousand Aparagoyānānaṃ,
a thousand Uttara-Kurūnaṃ,
a thousand Pubba-vidhānaṃ,
a thousand four great bodies of water,
a thousand four great kings,
a thousand Tāvatisa Realms,
a thousand Yāmā Realms,
a thousand Nimmāṇarātī Realms,
a thousand Paranimmita-vasavattī Realms,
a thousand Brahma Worlds.**

**As far, beggars,
as the thousand-fold world
is evident,
so far is the realm of
Mahā-Brahmā said to extend.**

**Yet even for Mahā-Brahmā, beggars,
there is alteration,
there is reversal.**

**Seeing this, beggars,
the well-taught student of the Aristocrats
finds satisfaction.**

**With satisfaction,
loss of interest
in the topmost
let alone for the lower.**

**There comes a time, beggars,
when this world
rolls up into itself.**

**When, beggars,
this world has rolled up,
beings, for the most part,
roll on to the Ābhassara Realm,
there they are mind-made,
rapture-fed,
self-radiant,
sky-walkers,
supported by well-being,
lasting there a long long time.**

**When the world devolves, beggars,
it is the gods of
the Ābhassarā Realm
that are considered
the topmost.**

**Yet even for the Ābhassarā Devas, beggars,
there is alteration,
there is reversal.**

**Seeing this, beggars,
the well-taught student of the Aristocrats
finds satisfaction.**

**With satisfaction,
loss of interest
in the topmost
let alone for the lower.**

**There are, beggars,
these deployments
of the ten concentration-devices.**

What ten?

**One projects perception of the earth-device
as above,
below,
across,
undivided,
immeasurable.**

**One projects perception of the water-device
as above,
below,
across,
undivided,
immeasurable.**

**One projects perception of the firelight-device
as above,
below,
across,
undivided,
immeasurable.**

**One projects perception of the wind-device
as above,
below,
across,
undivided,
immeasurable.**

**One projects perception of the blue-device
as above,
below,
across,
undivided,
immeasurable.**

**One projects perception of the yellow-device
as above,
below,
across,**

**undivided,
immeasurable.**

**One projects perception of the blood-red-device
as above,
below,
across,
undivided,
immeasurable.**

**One projects perception of the white-device
as above,
below,
across,
undivided,
immeasurable.**

**One projects perception of the space-device
as above,
below,
across,
undivided,
immeasurable.**

**One projects perception of the re-knowing-knowing-knowledge-device
as above,
below,
across,
undivided,
immeasurable.**

**These then, beggars,
are the ten devices.**

**Of these ten device-deployments beggars,
this is the topmost,
that is to say:**

**projecting perception of the re-knowing-knowing-knowledge-device
as above,
below,
across,
undivided,
immeasurable.**

There are, beggars,

beings with just such
perception projection as this.

Yet even for beings
with just such perception projection
as this, beggars,
there is alteration,
there is reversal.

Seeing this, beggars,
the well-taught student of the Aristocrats
finds satisfaction.

With satisfaction,
loss of interest
in the topmost
let alone for the lower.

There are, beggars, these eight spheres of mastery.

What eight?

Perceiving internal form,
one sees external forms
as discrete,
beautiful or ugly.

Mastering such,
he thus perceives:

'I know, I see'

This is the first
sphere of mastery.

Perceiving internal form,
one sees external forms
as measureless,
beautiful or ugly.

Mastering such,
he thus perceives:

'I know, I see'

This is the second
sphere of mastery.

Perceiving no internal form
one sees external forms
as discrete,

beautiful or ugly.

**Mastering such,
he thus perceives:**

'I know, I see'

**This is the third
sphere of mastery.**

**Perceiving no internal form
one sees external forms
as measureless,
beautiful or ugly.**

**Mastering such,
he thus perceives:**

'I know, I see'

**This is the fourth
sphere of mastery.**

**Perceiving no internal form
one sees external forms
as blue,
blue in color,
seen as blue,
shimmering blue.**

**In the same way
as the flax-flower
is blue
blue in color,
seen as blue,
shimmering blue.**

**Further, in the same way
as Benares muslin
smoothed on both sides
is blue
blue in color,
seen as blue,
shimmering blue.**



**Even so,
perceiving no internal form
one sees external forms**

as blue,
blue in color,
seen as blue,
shimmering blue.

Mastering such,
he thus perceives:

'I know, I see'

This is the fifth sphere of mastery.

Perceiving no internal form
one sees external forms
as yellow,
yellow in color,
seen as yellow,
shimmering yellow.

In the same way
as *pterospermum acerifolium*
is yellow
yellow in color,
seen as yellow,
shimmering yellow.

Further, in the same way
as Benares muslin
smoothed on both sides
is yellow
yellow in color,
seen as yellow,
shimmering yellow.

Even so,
perceiving no internal form
one sees external forms
as yellow,
yellow in color,
seen as yellow,
shimmering yellow.

Mastering such,
he thus perceives:

'I know, I see'

This is the sixth



sphere of mastery.

**Perceiving no internal form
one sees external forms
as blood-red,
blood-red in color,
seen as blood-red,
shimmering blood-red.**

**In the same way as *pentapetes_phoenicea*
is blood-red
blood-red in color,
seen as blood-red,
shimmering blood-red.**

**Further, in the same way
as Benares muslin
smoothed on both sides
is blood-red
blood-red in color,
seen as blood-red,
shimmering blood-red.**



**Even so,
perceiving no internal form
one sees external forms
as blood-red,
blood-red in color,
seen as blood-red,
shimmering blood-red.**

**Mastering such,
he thus perceives:**

'I know, I see'

**This is the seventh
sphere of mastery.**

**Perceiving no internal form
one sees external forms
as white,
white in color,
seen as white,
shimmering white.**

In the same way

**as the medicine-star
is white
white in color,
seen as white,
shimmering white.**

**Further, in the same way
as Benares muslin
smoothed on both sides
is white
white in color,
seen as white,
shimmering white.**



**Even so,
perceiving no internal form
one sees external forms
as white,
white in color,
seen as white,
shimmering white.**

**Mastering such,
he thus perceives:**

'I know, I see'

**This is the eighth
sphere of mastery.**

**Of these eight
spheres of mastery beggars,
this is the topmost,
that is to say:
perceiving no internal form
seeing external forms
as white,
white in color,
seen as white,
shimmering white.**

**Mastering such,
he thus perceives:**

'I know, I see'

There are, beggars,

beings with just such perception
as this.

Yet even for beings
with just such perception
as this, beggars,
there is alteration,
there is reversal.

Seeing this, beggars,
the well-taught student of the Aristocrats
finds satisfaction.

With satisfaction,
loss of interest
in the topmost
let alone for the lower.

There are, beggars,
four Walking-the-Walk's.

What four?

Painful walking-the-walk
with sluggish understanding,
painful walking-the-walk
with swift understanding,
pleasant walking-the-walk
with sluggish understanding,
pleasant walking-the-walk
with swift understanding.

These then, beggars,
are those four
walking-the-walks.

Of these four
walking-the-walks, beggars,
this is the topmost,
that is to say:
pleasant walking-the-walk
with swift understanding.

There are, beggars,
beings with just such
walking-the-walk
as this.

**Yet even for beings
with just such
walking-the-walk
as this, beggars,
there is alteration,
there is reversal.**

**Seeing this, beggars,
the well-taught student of the Aristocrats
finds satisfaction.**

**With satisfaction,
loss of interest
in the topmost
let alone for the lower.**

**There are, beggars,
these four perceptions.**

What four?

**One identifies the discrete,
one identifies the wide-spread,
one identifies the immeasurable,
thinking:
'There is nothing whatever', one identifies
The Sphere of No Things to be Had There.**

**These, beggars,
are these four perceptions.**

**Of these four perceptions, beggars,
this is the topmost,
that is to say:
thinking:
'There is nothing to be Had there',
one identifies
The Realm of No Things to Be Had.**

**There are, beggars,
beings with just such perception
as this.**

**Yet even for beings
with just such perception
as this, beggars,
there is alteration,**

there is reversal.

Seeing this, beggars,
the well-taught student of the Aristocrats
finds satisfaction.

With satisfaction,
loss of interest
in the topmost
let alone for the lower.

This, beggars
is the topmost view
of views
attained by outsiders,
that is to say:

'If there were
no I
There would be no
My
Not existence
Me
There will be
no existence
My'

With such a view, beggars
it is to be expected
that the thought:

'Existence is not repellant'
will not become for him;
that the thought:

'The end of existence is repellant'
will not become for him.

There are, beggars,
beings with just such views as this.

Yet even for beings
with just such views
as this, beggars,
there is alteration,
there is reversal.

Seeing this, beggars,
the well-taught student of the Aristocrats
finds satisfaction.

With satisfaction,
loss of interest
in the topmost
let alone for the lower.

There are, beggars,
some shaman and Brahmins
who hold purification
as the highest good.

Of those who hold purification
as the highest good, beggars,
the topmost
is he who
passing entirely past the Realm of Nothing's Had,
rises up into and
abides in
The Sphere of
Neither-perception-nor-non-perception.

Having seen such
for themselves
with higher intuition,
they teach this
as *Dhamma*.

There are, beggars,
beings with just such experience
as this.

Yet even for beings
with just such experience
as this, beggars,
there is alteration,
there is reversal.

Seeing this, beggars,
the well-taught student of the Aristocrats
finds satisfaction.

With satisfaction,
loss of interest

**in the topmost
let alone for the lower.**

**There are, beggars,
some shaman and Brahmins
who hold the greatest good
to be**

Nibbāna in this seen thing.

**These assert
full realization of
the highest good in
*Nibbāna in this seen thing.***

**The topmost
full realization of
the highest good in
Nibbāna in this seen thing, beggars,
is seeing as it really is the
self-arising,
settling down,
satisfaction in,
wretchedness of, and
finding release without grasping from
the six realms of contact.**

**I, beggars,
am one who so holds,
who so declares.**

**Yet some ingenuous,
vain,
misguided,
unreasonable
shaman and Brahmin
having become intractable,
say:**

**'The Samaṇo Gotamo
does not teach
the full comprehension of
sensual desire,
the full comprehension of
form,
the full comprehension of**

sense experience.'

**But, beggars,
it is just
the full comprehension of
sensual desire,
the full comprehension of
form,
the full comprehension of
sense experience
that I, beggars,
in this seen thing
being stilled,
quenched,
become cool,
fully comprehending
thorough-*Nibbāna* without grasping,
do teach."**

AN 10.29

**"Ten, beggars,
are things
on which one who has gone forth
should repeatedly reflect.**

What ten?

'Castless have I now become'.

**One who has gone forth
should repeatedly reflect on this.**

**'Bound up in
the reactions of others
is my life'.**

**One who has gone forth
should repeatedly reflect on this.**

**'What is proper
for me to do
is now different.'**

**One who has gone forth
should repeatedly reflect on this.**

'Is there now in me

**any ethical position
for which the self
would blame me?'**

**One who has gone forth
should repeatedly reflect on this.**

**'Is there now in me
any ethical position
for which discerning fellows
in the godly life
would blame me?'**

**One who has gone forth
should repeatedly reflect on this.**

**'All that I love and
find pleasurable
will become alien,
become not so.'**

**One who has gone forth
should repeatedly reflect on this.**

**'*Kamma* is now
my inheritance,
kamma
my lot,
kamma
my starting point,
whatsoever intent I form
fair or foul
of such I become
the remainderman.'**

**One who has gone forth
should repeatedly reflect on this.**

**'In what way
do I live
as night and day fly by?'**

**One who has gone forth
should repeatedly reflect on this.**

**'Now then,
am I highly delighted
with my empty hut?'**

**One who has gone forth
should repeatedly reflect on this.**

**'Now then,
is there in me
any super-human thing,
any sufficiently extraordinary attainment
of aristocratic-knowledge-and-vision
such that no trouble will beset me
if questioned
at the last moment
by those of the godly life?'**

**One who has gone forth
should repeatedly reflect on this.**

**These, beggars,
are the ten things
on which one who has gone forth
should repeatedly reflect."**

AN 10.48

**"These ten, beggars,
are things of
this bone-supported-corpse.**

What ten?

**Being cold,
being hot,
hunger,
thirst,
excretion,
urination,
restraint of body,
restraint of speech,
restraint of lifestyle,
the existence
following the own-making of
existence.**

**These then, beggars,
are the ten things of
this bone-supported-corpse."**

AN 10.49

**Once upon a time The Consummately Self-Awakened,
at Sāvatti.**

**There then, The Consummately Self-Awakened
addressed the beggars:**

"Beggars!"

And "Venerable!"

the beggars answered *Venerable*.

**"These ten perceptions, beggars,
which made become
made a big thing of,
have great fruit,
great advantage,
plunge into deathlessness
conclude in deathlessness.**

What ten?

**Perception of the inauspicious,
perception of death,
perception of disinclination for food,
perception of displeasure with all the world,
perception of discontinuity,
perception of the pain of discontinuity,
perception of non-self in pain,
perception of letting go,
perception of dispassion,
perception of ending.**

**These then, beggars, are ten perceptions,
which made become
made a big thing of,
have great fruit,
great advantage,
plunge into deathlessness
conclude in deathlessness."**

AN 10.56

**"These ten perceptions, beggars,
which made become
made a big thing of,**

**have great fruit,
great advantage,
plunge into deathlessness
conclude in deathlessness.**

What ten?

**Perception of change,
perception of non-self,
perception of death,
perception of disinclination for food,
perception of displeasure with all the world,
perception of bones,
perception of larva,
perception of mal-coloration,
perception of spongiformity,
perception of swelling.**

**These then, beggars, are ten perceptions,
which made become
made a big thing of,
have great fruit,
great advantage,
plunge into deathlessness
conclude in deathlessness."**

AN 10.57

**"What would you say, beggars,
if questioned like this by seekers:**

**'What, friend,
is the root of
all *Dhammas*?**

**What
brings all *Dhammas*
to life?**

**What is
the support of
all *Dhammas*?**

**What is
the confluence
of all *Dhammas*?**

**What is
at the interface of
all *Dhammas*?**

**Ruled over
by what are
all *Dhammas*?**

**Directed
at what are
all *Dhammas*?**

**What is
at the heart of
all *Dhammas*?**

**What is
the pitfall of
all *Dhammas*?**

**What is
the end of
all *Dhammas*?**

**Thus questioned by seekers, beggars,
what would you answer,
what explanation
would you make of this?"**

**"The Consummately Self-Awakened is the root of things for us, broke-
tooth;**

**the The Consummately Self-Awakened is the resource;
the The Consummately Self-Awakened is the recourse.**

**Good for us, broke-tooth,
if that response
which was well said
occurred to the *Venerable*.**

**Hearing it from the The Consummately Self-Awakened
the beggars will retain it in mind."**

**"In that case, beggars,
pay attention,
give ear,
I will speak!"**

"Even so, broke-tooth!"

**And this is what the The Consummately Self-Awakened
said to them: —**

**"This is what you should say, beggars,
if questioned thus by seekers:
if questioned like this by seekers:**

**'What, friend,
is the root of
all *Dhammas*?**

**What
brings all *Dhammas*
to life?**

**What is
the support of
all *Dhammas*?**

**What is
the confluence
of all *Dhammas***

**What is
at the interface of
all *Dhammas*?**

**Ruled over
by what are
all *Dhammas*?**

**Directed
at what are
all *Dhammas*?**

**What is
at the heart of
all *Dhammas*?**

**What is
the pitfall of
all *Dhammas*?**

**What is
the end of
all *Dhammas*?'**

**Wanting
is the root of**

all *Dhammas*, friend.

**Work of mind
brings all *Dhammas* to life.**

**Contact
supports all *Dhammas*.**

**All things converge in
sense experience.**

**Serenity
is at the interface
of all *Dhammas*.**

**Ruled over by memory
are all *Dhammas*.**

**Directed at wisdom
are all *Dhammas*.**

**Freedom
is at the heart
of all *Dhammas*.**

**Falling into the deathless
are all *Dhammas*.**

**Ending in *Nibbāna*
are all *Dhammas*.**

**Thus questioned
by seekers, beggars,
thus should you answer,
thus should you explain this."**

AN 10.58

There then, The Consummately Self-Awakened said:

**"Whomsoever, beggars,
takes a stand on me,
all these have
attained to 'view'
for themselves.**

**Of those who have
attained to view
for themselves,
five of these**

**take their stand
here,
five of these
take their stand
after departing from
here.**

**Which five
take their stand
here?**

**He who comes to
existence again
a maximum of seven times;
the clan-to-claner;
the one-seeder;
the Once-returner; and
he who becomes an arahant
in this seen thing.**

**These are the five
that take their stand
here.**

**Which five
take their stand
after departing from
here?**

**The in-between-thoroughly-cooled;
the cut-short-thoroughly-cooled;
the without-own-making-thoroughly-cooled;
the with-own-making-thoroughly cooled;
the up-stream to Akaniṭṭha-goer.**

**It is these five
that take their stand
after departing from
here.**

**Whomsoever, beggars,
takes a stand on me,
all these**

have attained to 'view'
for themselves.

Of those who
have attained to view
for themselves,
five of these
take their stand
here,
five of these
take their stand
after departing from
here."

AN 10.63

There then,
The Consummately Self-Awakened said:

"Whomsoever, beggars,
takes a stand on me,
all these
have attained to
'Stream-entry'
for themselves.

Of those
who have attained to
Stream-entry for themselves,
five of these
take their stand
here,
five of these
take their stand
after departing from here.

Which five
take their stand
here?

He who comes to
existence again
a maximum of seven times;
the clan-to-claner;

**the one-seeder;
the Once-returner; and
he who becomes an arahant
in this seen thing.**

**These are the five
that take their stand
here.**

**Which five
take their stand
after departing from
here?**

**The in-between-thoroughly-cooled;
the cut-short-thoroughly-cooled;
the without-own-making-thoroughly-cooled;
the with-own-making-thoroughly cooled;
the up-stream to Akaniṭṭha-goer.**

**It is these five
that take their stand
after departing from
here.**

**Whomsoever, beggars,
takes a stand on me,
all these
have attained to 'Stream-entry'
for themselves.**

**Of those who
have attained to Stream-entry for themselves,
five of these
take their stand
here,
five of these
take their stand
after departing from
here."**

AN 10.64

Then at that time

a large number of beggars
after eating their meal
having returned from
their beggar's rounds,
having gathered together and
taken seats
in the meeting-hall
were abiding
given over to
various sorts of
off-course talk,
such as of
kings and
ministers of state,
robbers and
thieves,
the horrors of war and
battle;
talk of food,
drink,
clothes,
beds,
garlands and
perfumes;
talk of cities,
towns,
villages,
relationships,
men and
women,
heroes and
villains;
gossip at the corner,
over the back fence,
or at the well
talk of those alive or
of those who are departed;
talk comparing differences
between this and that;
speculative talk about

creation,
existence or
non-existence.

There then
rising up at evening time
The Consummately Self-Awakened approached
the meeting hall and
drew near.

Having drawn near
he sat down on
the designated seat.

So seated then
The Consummately Self-Awakened said this
to the beggars:

"Now what was it, beggars,
that was the jist of
the current talk
of this body
gathered together here?

What then the talk
that has been ended
interrupted?"

"Here, *bhante*,
after eating our meal
having returned from
our beggar's rounds,
having gathered together and
taken seats
in the meeting-hall
we were abiding
given over to making
various sorts of
off-course talk,
such as of
kings and
ministers of state,
robbers and
thieves,
the horrors of war and

**battle;
talk of food,
drink,
clothes,
beds,
garlands and
perfumes;
talk of cities,
towns,
villages,
relationships,
men and
women,
heroes and
villains;
gossip at the corner,
over the back fence,
or at the well
talk of those alive or
of those who are departed;
talk comparing differences
between this and that;
speculative talk about
creation,
existence or
non-existence."**

**It does not, beggars,
reflect the form of
such as you,
sons of good families,
gone from home
into homelessness
out of faith,
for you to live
engaging in various sorts of
off-course talk,
such as of
kings and
ministers of state,
robbers and**

**thieves,
the horrors of war and
battle;
talk of food,
drink,
clothes,
beds,
garlands and
perfumes;
talk of cities,
towns,
villages,
relationships,
men and
women,
heroes and
villains;
gossip at the corner,
over the back fence,
or at the well
talk of those alive or
of those who are departed;
talk comparing differences
between this and that;
speculative talk about
creation,
existence or
non-existence.**

**There are, beggars,
these ten topics of talk.**

What ten?

**Talk about
wanting little,
talk about
contentment,
talk about
impassivity,
talk about
living in solitude,**

**talk about
putting forth energy,
talk about
ethical conduct,
talk about
serenity,
talk about
wisdom,
talk about
freedom,
talk about
the knowledge and
vision of freedom.**

**These, beggars,
are the ten
topics of talk.**

**Should you, beggars,
take up
taking up
only talking
talk
about these ten
topics of talk —
even these,
the moon and sun,
so powerful,
become so great,
would you out-shine,
whatsoever the shine thereof,
not to speak of
wanderers holding other positions."**

AN 10.69

**Once upon a time The Consummately Self-Awakened,
round-about
Campā
bank of Gaggarā Lotus-pond.**

**There then Old Man Bāhuno
approached The Consummately Self-Awakened.**

**Having approached and
paid respects,
he took a seat to one side.**

**Seated to one side
Old Man Bāhuno said this
to The Consummately Self-Awakened:**

**"How many things, *bhante*
has the *Tathāgata*
put away,
separated from,
shaken off,
so as to live
with a heart
made boundless?"**

**"There are these ten things, Bāhuno,
that a *Tathāgata* has put away,
separated from,
shaken off,
so as to live
with a heart
made boundless.**

What ten?

**Form,
Bāhuno,
a *Tathāgata* has put away,
separated from,
shaken off,
so as to live
with a heart
made boundless.**

**Sense-experience,
Bāhuno,
a *Tathāgata* has put away,
separated from,
shaken off,
so as to live
with a heart
made boundless.**

Perception,
Bāhuno,
a *Tathāgata* has put away,
separated from,
shaken off,
so as to live
with a heart
made boundless.

Own-making,
Bāhuno,
a *Tathāgata* has put away,
separated from,
shaken off,
so as to live
with a heart
made boundless.

Consciousness,
Bāhuno,
a *Tathāgata* has put away,
separated from,
shaken off,
so as to live
with a heart
made boundless.

Birth,
Bāhuno,
a *Tathāgata* has put away,
separated from,
shaken off,
so as to live
with a heart
made boundless.

Aging,
Bāhuno,
a *Tathāgata* has put away,
separated from,
shaken off,
so as to live
with a heart

made boundless.

Dying,

Bāhuno,

a *Tathāgata* has put away,

separated from,

shaken off,

so as to live

with a heart

made boundless.

Pain,

Bāhuno,

a *Tathāgata* has put away,

separated from,

shaken off,

so as to live

with a heart

made boundless.

Slime,

Bāhuno,

a *Tathāgata* has put away,

separated from,

shaken off,

so as to live

with a heart

made boundless.

In the same way, Bāhuno,

as the blue lotus, or

the red lotus, or

the white lotus,

born in the water,

growing up in the water,

rises above the water,

stands in the water,

but is not wet by the water,

even so, Bāhuno,

a *Tathāgata* has put away,

separated from,

shaken off,

these ten things

**and lives
with a heart
made boundless."**

AN 10.81

**Once upon a time The Consummately Self-Awakened,
Sāvatti-town residing.**

**There then,
Old Man Ānanda approached The Consummately Self-Awakened and
drew near.**

**Having drawn near and
exchanged greetings,
he took a seat to one side.**

**With Ānanda seated to one side, then,
The Consummately Self-Awakened said this to him:**

**"Indeed, Ānanda, saying:
'In this teaching and discipline,
a beggar that is faithless
comes to growth,
grows up and
matures'
does not stand examination.**

**Indeed, Ānanda, saying:
'In this teaching and discipline,
a beggar that is unethical
comes to growth,
grows up and
matures'
does not stand examination.**

**Indeed, Ānanda, saying:
'In this teaching and discipline,
a beggar that is of little learning
comes to growth,
grows up and
matures'
does not stand examination.**

**Indeed, Ānanda, saying:
'In this teaching and discipline,**

**a beggar that is abusive
comes to growth,
grows up and
matures'
does not stand examination.**

**Indeed, Ānanda, saying:
'In this teaching and discipline,
a beggar that is a bad friend
comes to growth,
grows up and
matures'
does not stand examination.**

**Indeed, Ānanda, saying:
'In this teaching and discipline,
a beggar that is inattentive
comes to growth,
grows up and
matures'
does not stand examination.**

**Indeed, Ānanda, saying:
'In this teaching and discipline,
a beggar that is forgetful
comes to growth,
grows up and
matures'
does not stand examination.**

**Indeed, Ānanda, saying:
'In this teaching and discipline,
a beggar that is discontented
comes to growth,
grows up and
matures'
does not stand examination.**

**Indeed, Ānanda, saying:
'In this teaching and discipline,
a beggar that is of evil wishes
comes to growth,
grows up and
matures'**

does not stand examination.

Indeed, Ānanda, saying:

**'In this teaching and discipline,
a beggar that is of misguided views
comes to growth,
grows up and
matures'**

does not stand examination.

Indeed, Ānanda, saying:

**'In this teaching and discipline,
a beggar that has
these ten things
comes to growth,
grows up and
matures'**

does not stand examination.

Indeed, Ānanda, saying:

**'In this teaching and discipline,
a beggar that has faith
comes to growth,
grows up and
matures'**

will stand examination.

Indeed, Ānanda, saying:

**'In this teaching and discipline,
a beggar that is ethical
comes to growth,
grows up and
matures'**

will stand examination.

Indeed, Ānanda, saying:

**'In this teaching and discipline,
a beggar that is of much learning
comes to growth,
grows up and
matures'**

will stand examination.

Indeed, Ānanda, saying:

'In this teaching and discipline,

**a beggar that is well-spoken
comes to growth,
grows up and
matures'
will stand examination.**

**Indeed, Ānanda, saying:
'In this teaching and discipline,
a beggar that is a good friend
comes to growth,
grows up and
matures'
will stand examination.**

**Indeed, Ānanda, saying:
'In this teaching and discipline,
a beggar that is attentive
comes to growth,
grows up and
matures'
will stand examination.**

**Indeed, Ānanda, saying:
'In this teaching and discipline,
a beggar that is of retentive memory
comes to growth,
grows up and
matures'
will stand examination.**

**Indeed, Ānanda, saying:
'In this teaching and discipline,
a beggar that is contented
comes to growth,
grows up and
matures'
will stand examination.**

**Indeed, Ānanda, saying:
'In this teaching and discipline,
a beggar that is of few wishes
comes to growth,
grows up and
matures'**

will stand examination.

Indeed, Ānanda, saying:

**'In this teaching and discipline,
a beggar that is of consummate views
comes to growth,
grows up and
matures'**

will stand examination.

Indeed, Ānanda, saying:

**'In this teaching and discipline,
a beggar that has
these ten things
comes to growth,
grows up and
matures'**

will stand examination.

AN 10.82

**"There are three
perceptions of the seeker
which
if made become,
made a big thing of,
fulfil seven things.**

What three?

**'I have come to
the state of
the outcast;
my life
has been reduced to
complete dependence;
what is proper for me
is now different.'**

**These three
perceptions of the seeker,
if made become,
made a big thing of,
fulfil seven things.**

What seven?

**Ethical conduct
that is uninterrupted,
that is made
in an unbroken stretch,
that evolves into
an unbroken stretch;
having no covetousness;
having no deviousness;
disinclination to arrogance;
delight in training;
thinking
'This is the purpose!'
with regard to
the essentials of
life; and
living charged with energy.**

**These are
the seven things
which are fulfilled
when the three
perceptions of the seeker
are made become,
made a big thing of.**

**These are the three
perceptions of the seeker
which if made become,
made a big thing of,
fulfil seven things."**

AN 10.101

**"The misguided, beggars,
has dissatisfaction
as outcome,
not satisfaction.**

**And how, beggars,
does the misguided
have dissatisfaction
as outcome,
not satisfaction?**

**From misguided view, beggars,
follows misguided principles;
from misguided principles
follows misguided speech;
from misguided speech
follows misguided works;
from misguided works
follows misguided lifestyle;
from misguided lifestyle
follows misguided self-control;
from misguided self-control
follows misguided mind;
from misguided mind follows
misguided serenity;
from misguided serenity
follows misguided knowledge;
from misguided knowledge
follows misguided freedom.**

**Even so, beggars,
does the misguided
have dissatisfaction
as outcome,
not satisfaction.**

**"The consummate, beggars,
has satisfaction
as outcome,
not dissatisfaction.**

**And how, beggars,
does the consummate
have satisfaction
as outcome,
not dissatisfaction?**

**From consummate view, beggars,
follows consummate principles;
from consummate principles
follows consummate speech;
from consummate speech
follows consummate works;
from consummate works**

**follows consummate lifestyle;
from consummate lifestyle
follows consummate self-control;
from consummate self-control
follows consummate mind;
from consummate mind
follows consummate serenity;
from consummate serenity
follows consummate knowledge;
from consummate knowledge
follows consummate freedom.**

**Even so, beggars,
does the consummate
have satisfaction
as outcome,
not dissatisfaction."**

AN 10.103

**Once Upon a Time, The Consummately Self-Awakened,
Rajagaha revisiting.**

**There then the wanderer Ajito
approached The Consummately Self-Awakened and
drew near.**

**Having drawn near
he exchanged greetings.**

**Having drawn near and
exchanged greetings,
he took a seat to one side.**

**Seated to one side then,
the wanderer Ajito said this
to The Consummately Self-Awakened:**

**"We have, good Gotama,
a fellow liver of the holy life
a so-called a wise-man,
who has thought out
five-hundred mental states
whereby those who hold differently
thereby know 'we are undone!'"**

**Thereupon The Consummately Self-Awakened
addressed the beggars:**

**"Do you not remember, beggars,
the various guises of wisemen?"**

"Now is the time *Venerable!*

Now is the time Well-gone!

**When the *bhikkhus* have heard this
from the *Venerable*,
they will bear it in mind."**

"Then listen up beggars!

Pay careful attention!

I will speak!"

"Even so *bhante!*"

replied those beggars to The Consummately Self-Awakened.

The Consummately Self-Awakened then said:

**"Here, beggars,
someone closely presses,
refutes,
badly-formed doctrine,
with badly-formed doctrine.**

**And this,
exciting a badly-formed retinue,
this badly-formed retinue
proclaims:**

**'For sure
this fellow is a wiseman!**

**For sure
this fellow is a wiseman!'**

**in a strong voice,
a great voice.**

**Here, beggars,
someone closely presses,
refutes,
well-formed doctrine,
with badly-formed doctrine.**

And this,

**exciting a badly-formed retinue,
this badly-formed retinue
proclaims:**

**'For sure
this fellow is a wiseman!**

**For sure
this fellow is a wiseman!'**

**in a strong voice,
a great voice.**

**Here, beggars,
someone closely presses,
refutes,
well-formed doctrine and
badly-formed doctrine
with badly-formed doctrine.**

**And this,
exciting a badly-formed retinue,
this badly-formed retinue
proclaims:**

**'For sure
this fellow is a wiseman!**

**For sure
this fellow is a wiseman!'**

**in a strong voice,
a great voice.**

**Here, beggars,
someone closely presses,
refutes,
badly-formed doctrine,
with *Dhamma* doctrine.**

**And this,
exciting a well-formed retinue,
this well-formed retinue
proclaims:**

**'For sure
this fellow is a wiseman!**

For sure

this fellow is a wiseman!'

**in a strong voice,
a great voice.**

**Not-*Dhamma*, beggars,
should be known, and
Dhamma,
not-goal should be known, and
goal.**

**Knowing *Dhamma* and
not-*Dhamma*,
knowing goal and
not-goal,
what should be followed
is whatsoever is
Dhamma,
whatsoever is
goal.**

**And what, friends,
is not-*Dhamma*,
what is *Dhamma*,
what is not-goal,
what is goal?**

**Misguided view, friend,
is not-*Dhamma*,
consummate-view
is *Dhamma*, and
whatever results
come to one
from misguided view,
— bad, unskillful things —
these are
not the goal;
but whatever results
are gained,
come to fulfillment
through consummate view,
— numerous skillful things —
these are
goal.**

**Misguided principles, friend,
are not-*Dhamma*,
consummate-principles
are *Dhamma*, and
whatever results
come to one
from misguided principles,
— bad, unskillful things —
these are
not the goal;
but whatever results
are gained,
come to fulfillment
through consummate principles,
— numerous skilful things —
these are
goal.**

**Misguided speech, friend,
is not-*Dhamma*,
consummate-speech is
Dhamma, and
whatever results
come to one
from misguided speech,
— bad, unskillful things —
these are
not the goal;
but whatever results
are gained,
come to fulfillment
through consummate speech,
— numerous skilful things —
these are
goal.**

**Misguided works, friend,
are not-*Dhamma*,
consummate-works
are *Dhamma*, and
whatever results
come to one**

from misguided works,
— bad, unskillful things —
these are
not the goal;
but whatever results
are gained,
come to fulfillment
through consummate works,
— numerous skilful things —
these are
goal.

Misguided lifestyle, friend,
is *not-Dhamma*,
consummate-lifestyle
is *Dhamma*, and
whatever results
come to one
from misguided lifestyle,
— bad, unskillful things —
these are
not the goal;
but whatever results
are gained,
come to fulfillment
through consummate lifestyle,
— numerous skilful things —
these are
goal.

Misguided self-control, friend,
is *not-Dhamma*,
consummate-self-control
is *Dhamma*, and
whatever results
come to one
from misguided self-control,
— bad, unskillful things —
these are
not the goal;
but whatever results
are gained,

come to fulfillment
through consummate self-control,
— numerous skilful things —
these are
goal.

Misguided mind, friend,
is not-*Dhamma*,
consummate-mind
is *Dhamma*, and
whatever results
come to one
from misguided mind,
— bad, unskillful things —
these are
not the goal;
but whatever results
are gained,
come to fulfillment
through consummate mind,
— numerous skilful things —
these are
goal.

Misguided serenity, friend,
is not-*Dhamma*,
consummate-serenity
is *Dhamma*, and
whatever results
come to one
from misguided serenity,
— bad, unskillful things —
these are
not the goal;
but whatever results
are gained,
come to fulfillment
through consummate serenity,
— numerous skilful things —
these are
goal.

**Misguided knowledge, friend,
is not-*Dhamma*,
consummate-knowledge
is *Dhamma*, and
whatever results
come to one
from misguided knowledge,
— bad, unskillful things —
these are
not the goal;
but whatever results
are gained,
come to fulfillment
through consummate knowledge,
— numerous skilful things —
these are
goal.**

**Misguided freedom, friend,
is not-*Dhamma*,
consummate-freedom
is *Dhamma*, and
whatever results
come to one
from misguided freedom,
— bad, unskillful things —
these are
not the goal;
but whatever results
are gained,
come to fulfillment
through consummate freedom,
— numerous skilful things —
these are
goal.**

**'Not-*Dhamma*, beggars,
should be known, and
Dhamma,
not-goal should be known, and
goal.**

**Knowing *Dhamma* and
not-*Dhamma*,
knowing goal and
not-goal,
what should be followed is
whatsoever is *Dhamma*,
whatsoever is goal.'**

**This is what was said,
this is the point of that saying."**

AN 10.116

**"Cutting down the living, beggars,
is essentially three-fold
say I:
driven sometimes by lust;
driven sometimes by hate;
driven sometimes by stupidity.**

**"Taking the ungiven, beggars,
is essentially three-fold
say I:
driven sometimes by lust;
driven sometimes by hate;
driven sometimes by stupidity.**

**"Lustful misguided behavior, beggars,
is essentially three-fold
say I:
driven sometimes by lust;
driven sometimes by hate;
driven sometimes by stupidity.**

**"Telling lies, beggars,
is essentially three-fold
say I:
driven sometimes by lust;
driven sometimes by hate;
driven sometimes by stupidity.**

**"Taking the ungiven, beggars,
is essentially three-fold
say I:
driven sometimes by lust;**

**driven sometimes by hate;
driven sometimes by stupidity.**

**"Slander, beggars,
is essentially three-fold
say I:**

**driven sometimes by lust;
driven sometimes by hate;
driven sometimes by stupidity.**

**"Unkind speech, beggars,
is essentially three-fold
say I:**

**driven sometimes by lust;
driven sometimes by hate;
driven sometimes by stupidity.**

**"Idle lip-flapping, beggars,
is essentially three-fold
say I:**

**driven sometimes by lust;
driven sometimes by hate;
driven sometimes by stupidity.**

**"Unkind speech, beggars,
is essentially three-fold
say I:**

**driven sometimes by lust;
driven sometimes by hate;
driven sometimes by stupidity.**

**"Covetousness, beggars,
is essentially three-fold
say I:**

**driven sometimes by lust;
driven sometimes by hate;
driven sometimes by stupidity.**

**"Deviousness, beggars,
is essentially three-fold
say I:**

**driven sometimes by lust;
driven sometimes by hate;
driven sometimes by stupidity.**

**"Misguided view, beggars,
is essentially three-fold
say I:
driven sometimes by lust;
driven sometimes by hate;
driven sometimes by stupidity.**

**Now then beggars
lust comes to be bound-up
in intentional-action,
hate comes to be bound-up
in intentional-action,
stupidity comes to be bound-up
in intentional-action,
lust is ended
ending
the intentional-action
in which it is bound-up,
hate is ended
ending
the intentional-action
in which it is bound-up,
stupidity is ended
ending
the intentional-action
in which it is bound-up."**

AN 10.174

**"I do not say, beggars,
that intentional acts
done,
piled up,
are brought to non-existence,
without knowing the result, and
that, then,
in this seen thing, or
up-coming birth, or
in whatever curriculum it follows.**

**Nor is it that I say
there is making an end
of pain**

**without knowing the result of
intentional acts
done,
piled up.**

**Once, beggars,
the student of the Aristocrats,
is devoid of covetousness,
devoid of deviance,
not gone astray,
cognizant,
reflective, and
he abides pervading
the first direction
with heart united
in friendliness, and
so the second and
so the third and
so the fourth,
thus above,
below,
horizontally,
all around,
everywhere —
he abides pervading
the entire world,
with heart
united in friendliness,
abundant,
widespread,
measureless,
without hostility,
without deviance —
he has knowledge thus:
'Back then
my heart was restricted,
undeveloped,
but here now,
my heart is measureless,
well-developed,
but then however,**

whatever deeds of
any measure
that were not mastered
there,
do not stand still
there.'

What do you think, beggars:

If he,
from youth up,
had developed liberation of
heart
through friendliness,
would this young man
then have done
any bad deeds?"

"Not, indeed,
in such a case as this, *bhante*."

"And not having produced
bad deeds,
could pain then
have touched him?"

"Not, indeed,
in such a case as this, *bhante* —
indeed,
not having produced
bad deeds, *bhante*,
what pain
could touch him?"

"Liberation of heart
through friendliness, beggars,
whether in a woman or
a man,
must be made to be.

Whether woman, beggars, or
man,
this mortal body
is between-thought,
it is not taken along, beggars,

when moving on.

Thus he has
the knowledge:

'Then whatever were
my bad acts
done before,
here in this deed-born-body,
all must be understood here,
for them
not to come to
development subsequently.'

Thus developed, beggars,
liberation of heart
through friendliness
leads the beggar here
who was wise to
non-returning,
a superior freedom
not being envisioned.

Again, beggars,
the student of the Aristocrats,
devoid of covetousness,
devoid of deviance,
not gone astray,
cognizant,
reflective,
abides pervading
the first direction
with heart
united in sympathy, and
so the second and
so the third and
so the fourth,
thus above,
below,
horizontally,
all around,
everywhere —
he abides pervading

the entire world,
with heart
united in sympathy,
abundant,
widespread,
measureless,
without hostility,
without deviance —
he has knowledge thus:

'Back then
my heart was restricted,
undeveloped,
but here now,
my heart is measureless,
well-developed,
but then however,
whatever deeds of
any measure
that were not mastered
there,
do not stand still
there.'

What do you think, beggars:

If he,
from youth up,
had developed
liberation of heart
through sympathy,
would this young man
then have done
any bad deeds?"

"Not, indeed,
in such a case as this, *bhante*."

"And not having produced
bad deeds,
could pain
then have touched him?"

"Not, indeed,
in such a case as this, *bhante* —

indeed,
not having produced
bad deeds, *bhante*,
what pain
could touch him?"

"Liberation of heart
through sympathy, beggars,
whether in a woman or
a man,
must be made to be.

Whether woman, beggars,
or man,
this mortal body
is between-thought,
it is not taken along, beggars,
when moving on.

Thus he has the knowledge:

'Then whatever were
my bad acts
done before,
here in this deed-born-body,
all must be understood
here,
for them not to
come to development subsequently.'

Thus developed, beggars,
liberation of heart
through sympathy
leads the beggar here
who was wise to non-returning,
a superior freedom
c sa cnot being envisioned.

Again, beggars,
the student of the Aristocrats,
devoid of covetousness,
devoid of deviance,
not gone astray,
cognizant,
reflective,

**abides pervading
the first direction
with heart
united in empathy, and
so the second and
so the third and
so the fourth,
thus above,
below,
horizontally,
all around,
everywhere —
he abides pervading
the entire world,
with heart
united in empathy,
abundant,
widespread,
measureless,
without hostility,
without deviance —
he has knowledge thus:**

**'Back then
my heart was restricted,
undeveloped,
but here now,
my heart is measureless,
well-developed,
but then however,
whatever deeds of
any measure
that were not mastered
there,
do not stand still there.'**

What do you think, beggars:

**If he,
from youth up,
had developed
liberation of heart**

through empathy,
would this young man then
have done any bad deeds?"

"Not, indeed,
in such a case as this, *bhante*."

"And not having produced
bad deeds,
could pain
then have touched him?"

"Not, indeed,
in such a case as this, *bhante* —
indeed,
not having produced bad deeds, *bhante*,
what pain
could touch him?"

"Liberation of heart
through empathy, beggars,
whether in a woman or
a man,
must be made to be.

Whether woman, beggars,
or man,
this mortal body
is between-thought,
it is not taken along, beggars,
when moving on.

Thus he has the knowledge:

'Then whatever were
my bad acts
done before,
here in this deed-born-body,
all must be
understood here,
for them not to come to
development subsequently.'

Thus developed, beggars,
liberation of heart
through empathy

leads the beggar here
who was wise to non-returning,
a superior freedom
not being envisioned.

Again, beggars,
the student of the Aristocrats,
devoid of covetousness,
devoid of deviance,
not gone astray,
cognizant,
reflective,
abides pervading
the first direction
with heart
united in detachment, and
so the second and
so the third and
so the fourth,
thus above,
below,
horizontally,
all around,
everywhere —
he abides pervading
the entire world,
with heart
united in detachment,
abundant,
widespread,
measureless,
without hostility,
without deviance —
he has knowledge thus:

'Back then
my heart was restricted,
undeveloped,
but here now,
my heart is measureless,
well-developed,
but then however,

whatever deeds of
any measure
that were not mastered
there,
do not stand still
there.'

What do you think, beggars:

If he,
from youth up,
had developed
liberation of heart
through detachment,
would this young man
then have done
any bad deeds?"

"Not, indeed,
in such a case as this, *bhante*."

"And not having produced
bad deeds,
could pain then
have touched him?"

"Not, indeed,
in such a case as this, *bhante* —
indeed,
not having produced bad deeds, *bhante*,
what pain
could touch him?"

"Liberation of heart
through detachment, beggars,
whether in a woman or
a man,
must be made to be.

Whether woman, beggars,
or man,
this mortal body is
between-thought,
it is not taken along, beggars,
when moving on.

Thus he has the knowledge:

**'Then whatever were
my bad acts
done before,
here in this deed-born-body,
all must be
understood here,
for them not to come to
development subsequently.'**

**Thus developed, beggars,
liberation of heart
through detachment
leads the beggar here
who was wise to non-returning,
a superior freedom
not being envisioned."**

AN 10.208



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